DOCUMENT RESUME

ED 127 093 RC 009 373

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TITLE Native Cultural Resource Management: A Proposal for Training.
PUB DATE 76
NOTE 10p.; Paper presented at the Alaska Anthropology Conference (Anchorage, Alaska, 1976)

EDRS PRICE MF-$0.83 HC-$1.67 Plus Postage.
DESCRIPTORS Agency Role; *Alaska Natives; Archaeology; Community Involvement; *Cultural Background; Decision Making; Educational Programs; Federal Government; *Government Role; *History; *Management Education; *Preservation; Professional Training; Program Development; Regional Planning; Resources; State Government
IDENTIFIERS Alaska Native Claims Settlement Act

ABSTRACT

Given the July 1st, 1976 deadline for selection by the Alaska Native corporations of historical, archaeological, and cemetery sites under 14 (h) (1) of the Alaska Native Claims Settlement Act, the corporations need to know how to protect their resources; what opportunities the Federal and State governments and the professional community can provide to help meet this need; and when such opportunities should be made available. It is important, then, that the Native corporations plan to train Native people as cultural resource managers to: monitor regional development plans; serve as contacts for subregional groups; coordinate the timing and execution of Environmental Impact Statements; set up cultural centers; control trespassers; serve as coordinating contacts for State and Federal agencies involved in preservation; identify professionals as resource people; secure aid in developing Native regional plans. The Federal and State governments and the professional community can respond to this need by providing training programs (Federal and State agency internships, formal course work in related fields, and regional corporation internships) in cultural resources management that initially provide awareness and promote community involvement, preservation knowledge, and self determination. A training program should be developed immediately to insure Native involvement in the decisions relative to preservation. (JC)

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Native Cultural Resource Management

A Proposal for Training

by

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Paper Read at the 1976 Alaska Anthropology Conference

Anchorage, Alaska

RC009373

Identification of Native Cultural Resources is an important first step in preserving them but identification does not insure preservation. The best assurance for site preservation is well trained people who are aware of the resources, the programs that can be used to help protect the resources, knowledge of professionals working in the field, and the laws enacted by Congress for site preservation.

Under 14(h)(1) of the Alaska Native Claims Settlement Act, Native Alaskans are making, through their regional corporations, selections of historical, archeological and cemetery sites to own. Some of the regional corporations have recognized the need for professional help in compiling inventories of their sites and have requested assistance from the National Park Service.

The Park Service has responded to this need by providing assistance where requested and this has become known as the 14(h)(1) program. Professional anthropologists and historians working in this program have developed close associations with the Native regional corporations to which they are assigned and have worked diligently to collect as complete an inventory as possible before the July 1st, 1976 selection deadline.

Once title to the land is granted to Native corporations, the responsibilities for decisions about protection, preservation, excavation, and restoration of sites will in large part be theirs. Three questions immediately come to mind:

(1) What will Natives need to know to protect their resources?

(2) How can the federal and state governments as well as the professional community help them to respond to this need? What opportunities can be provided?

(3) When should these opportunities become available?

(I) Natives will need to know what their Cultural resources are.

The process of identification must be continued after the deadline and their must be an adequate retrieval system established so that the sites can be referred to quickly and easily. (Some corporations may wish to define the cultural resources more broadly to included objects, stories, and other aspects of their culture).

It is clear that not all the resources will be identified within the next few months or even years. Consequently it is important that the regional corporations continue to collect information on sites, whether it be through their own active collection, through hiring professionals to conduct surveys, by insisting that professionals working in their region make information available to them as a precondition for field work, or by merely serving as a repository for information that they learn about through conversations with stockholders, letters, publications.

Once the information is received, there are a number of ways it may be stored. Some corporations may wish to designate one person to file the material, it may be microfilmed, computerized, and/or placed on the State Survey and National Register. The last two options would help to insure that other parties are aware of the resources and can effectively take them into account in their planning.

The best assurance that the cultural material that is identified will be preserved, that collection will continue, and that the information will be used as a planning tool is to train one or more Native persons from each region as cultural resource managers.

Cultural resource managers can be instrumental in and will certainly need to know about:

(a) Monitoring construction and development plans in the region to protect the cultural resources.

(b) Coordinating the timing and executions of Environmental Impact Statements (EIS).

(c) Serving as a contact for subregional and village based groups interested in finding out about their resources, setting up heritage centers, and responding to trepassers, "Pot hunters" and vandals on lands containing cultural sites.

(d) Serving as a contact for state and federal agencies involved in historic preservation (particularly the State Historic Preservation Officer SHPO) so that they can coordinate the regions efforts with those of the state and federal government in project plans and asquisition of funding.

(e) In contracting for preservation and restoration efforts, Cultural Resource managers will need to be aware of the professionals working in the state, their expertise, and their individual research interests and how they might be of assistance in excavation, preservation, and restoration of resources.

(f) Finally, but probably most important, they will need to know how to get help in developing a Native regional plan that reflects the interests and intent of the region. The plan must be tailored to the particular development needs of each corporation and must embody their concepts of historic preservation.

The Cultural Resource Managers must be persons who know <u>what</u> and <u>where</u> the resources are in the region, the <u>interests of the people,</u> what is being done elsewhere, where to go for help in planning, funding, and professional assistance, These people should be known personally by other Natives in the region, available to travel to villages and cognizant of the Preservation field.

(II) <u>Federal and State Governments as well as the Professional Community can help to respond to this need</u>, by supporting and providing opportunities for training programs that give instruction in Cultural Resources Management.

Some agencies may be best able to serve by providing internships, some individual professionals may wish to give courses, and some groups may be able to lend financial support for training.

The National Park Service (NPS) has been a leader in the past in similar training efforts. In coordination with BIA they have proposed to establish an Indian Assistance Archeology Conservation Program at the Arizona Archeological Center - a program (1971) that was to invision long term training in conservation of archeological and historic resources on Indian lands. In Mesa Verda, NPS again based on a 1963 memorandum of agreement with BIA coordinated a training program in ruins stabalization that was scheduled for fiscal year 1974 for the Ute Mtn. Tribe. The NPS has proposed legislation authorizing a study with Native Hawaiians to provide training in management and performing of preservation and interpretation. Recently I talked with the director of a program in Arizona on the Navajo Nation, who is working (on leave from the Park Service made possible through IPA*) to train Native Natural Resource Managers.

Here in Alaska, during the 1975 Field Season Professor Ann Skinkwin supported in part by NPS excavated at Point Hope with a crew that was in part composed of Eskimos interested in learning about archeology. This field school has made us conscious of the value of Native involvement in all facets of the preservation field. In these cases, NPS has lent its support, most particulary in the form of professional assistance to Native groups interested in training. The Park Service is not alone in these efforts.

Cook Inlet Regional Corporation did much of their own surveying of sites for 14(h)(1) selection with students from their region. Under this program the students not only had the chance to learn first hand what the resources are but also had the opportunity to feel th- they were instrumental in helping to identify their

* IPA is Intergovernmental Personnel Act of 1970

own heritage for future generations.

Training is particularly important because it is the best way to:

A) Involve people in the preservation movement.

B) Insure there are individuals knowledgeable in preservation who can be contacted when issues arise - thus avoiding misunderstandings.

C) Training is the first step towards knowing the range of opportunities that are available so that each regional corporation can "Self-Determine" the directions they wish to go with their cultural resources.

The Indian Self-Determination and Education Assistance Act of 1975 makes clear the intent of Congress that federal expenditures on ventures involving Native Americans insure that the Native people have opportunities to receive every chance to participate in the administration of the programs that involve them. Training must be a first step toward reaching this goal and the initial part of the training should be an awareness of what is going on in the field, who is doing what and how to get assistance in all steps of cultural resource management. The training must be realistic to the task at hand and must make clear to the students, the limitations of their training - as well as the extent of their knowledge.

Unlike the programs mentioned above, I am not suggesting that the training should initially be concerned with acquiring skills to excavate, preserve, or restore, but instead to provide an awareness of the entire spectrum of the field so that planning can be done - generalists who know where to go for help and know what is available so they can help people of the region make decisions.

What better way to insure a coordinated effort at State preservation then to include all sectors of the population at every step of the planning process?

I feel that this can be best accomplished by training program that offer the opportunity for Native Alaskans to receive internship training in different offices of the Federal and State governments, formal course work in the related professions, and internship with their respective regional corporations which would hopefully lead to employment in the corporations - either within the profit or the non profit arms.

III When Should Training begin. It is clear that a program should be developed as soon as possible to insure that Natives will have a voice in the decisions that are being made and in the issues that need to be addressed. The urgency is felt in at least two ways.

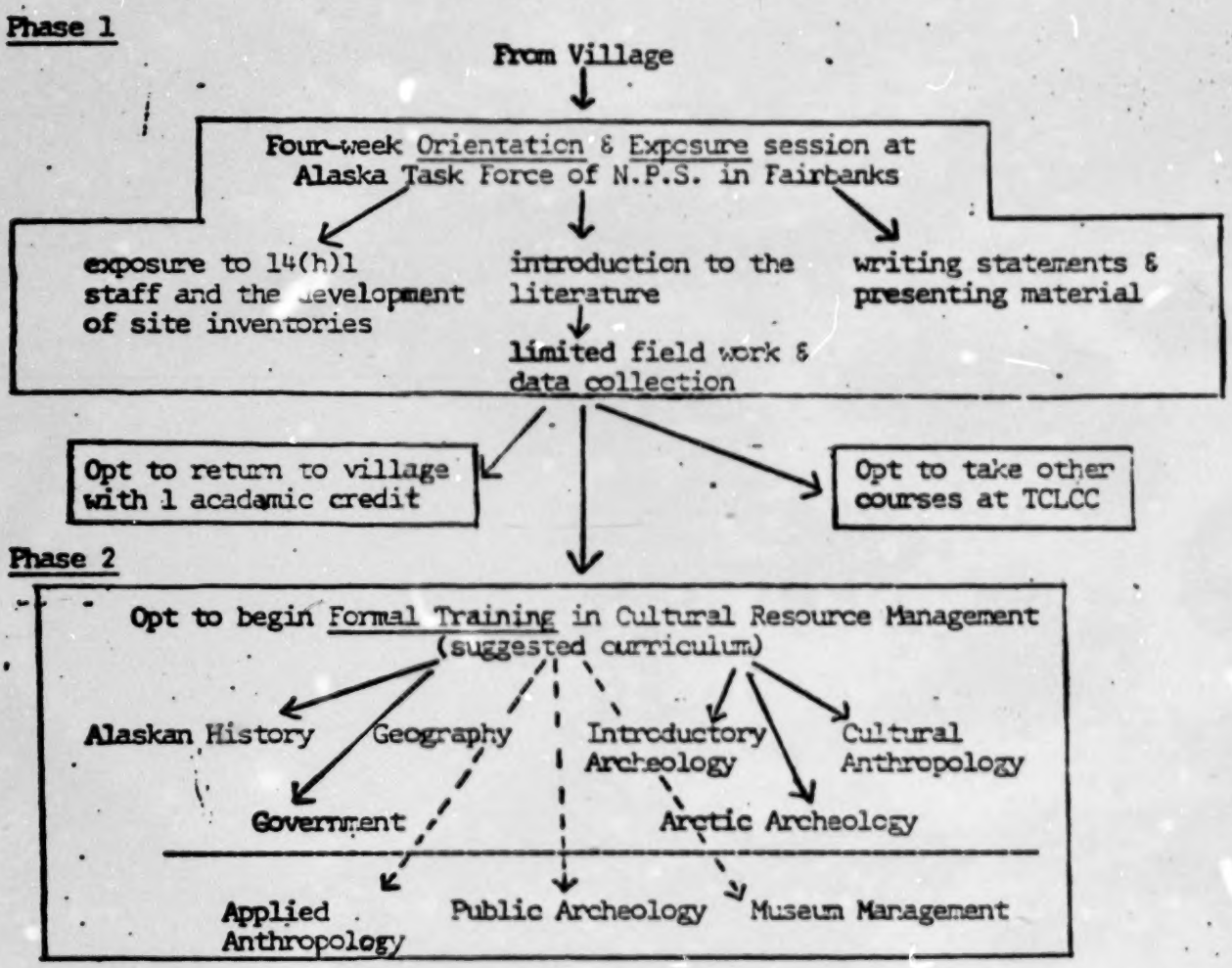
a) In order to insure that the resources are preserved, the state desperately needs more people aware of the potentials for cultural resource management.

b) Those of us who are working with Native regional corporations have a responsibility to insure that our efforts involve the Native Community a much as possible in decisions that effect them and their resources. The degree of that involvement is now and will continue to be dependent upon how people perceive the potentials for cultural resource management.

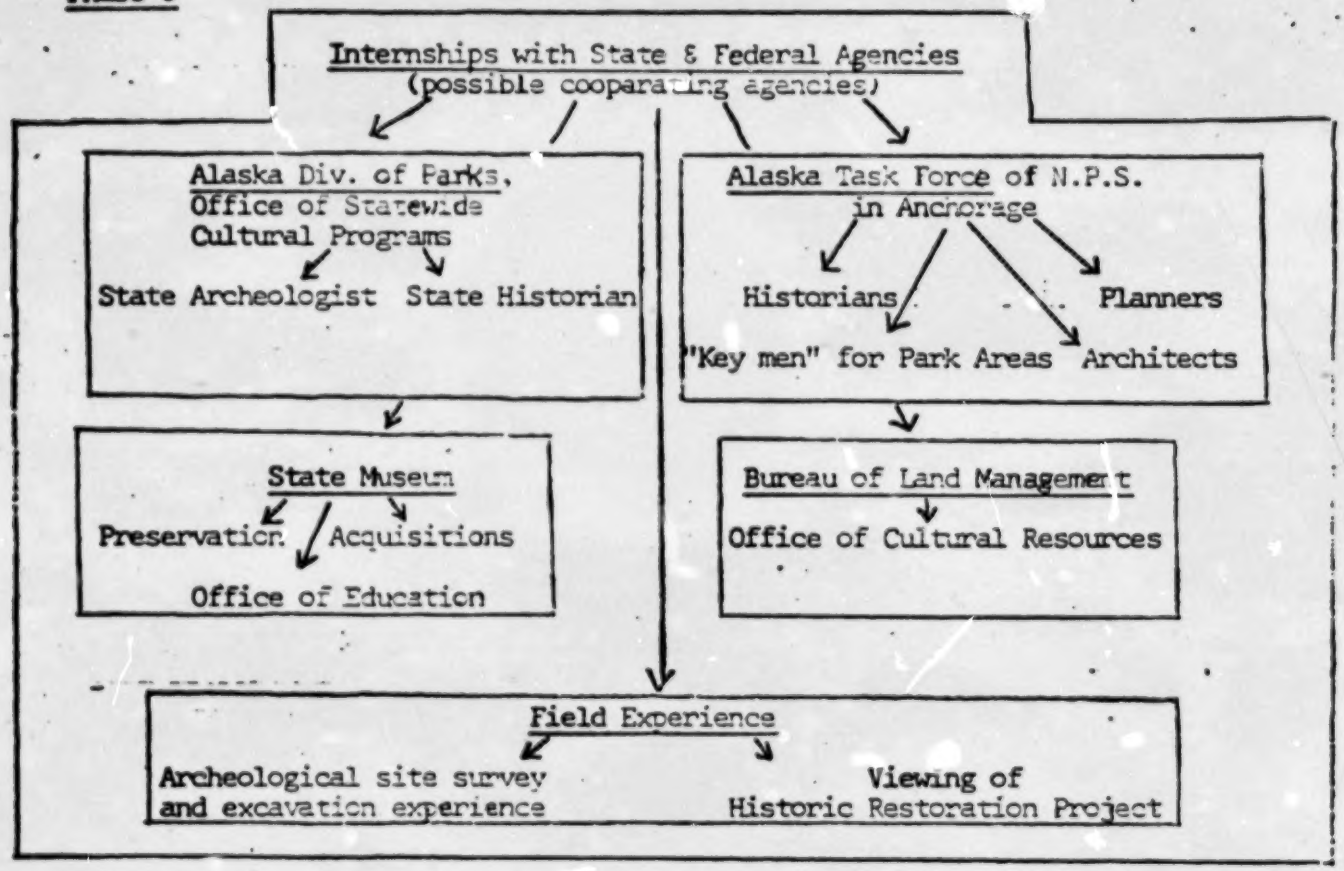
In conclusion - Training is the first step towards increased involvement in cultural resource management - in perceiving what is available, what has been done, and what can be done.

These agencies have not as of yet been contacted by me. This is merely a talking paper.

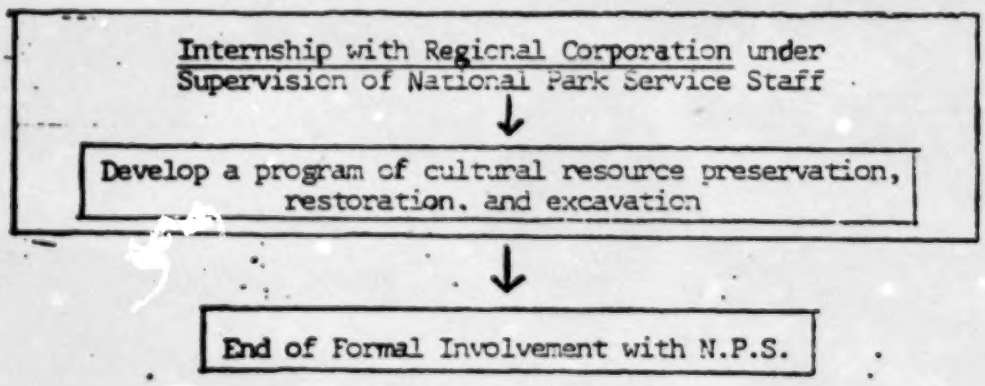
PROPOSED TRAINING PROGRAM FOR NATIVE CULTURAL RESOURCE PERSONNEL


Phase 1
From Village
Four-week Orientation & Exposure session at Alaska Task Force of N.P.S. in Fairbanks
exposure to 14(h)1 staff and the development of site inventories
introduction to the literature
limited field work & data collection
writing statements & presenting material
Opt to return to village with 1 academic credit
Opt to take other courses at TCLCC
Phase 2
Opt to begin Formal Training in Cultural Resource Management (suggested curriculum)
Alaskan History
Geography
Government
Introductory Archeology
Cultural Anthropology
Arctic Archeology
Applied Anthropology
Public Archeology
Museum Management

Phase 3



Phase 4


Internship with Regional Corporation under
Supervision of National Park Service Staff
Develop a program of cultural resource preservation,
restoration, and excavation
End of Formal Involvement with N.P.S.